Insurrectionary Black Inter/nationalism

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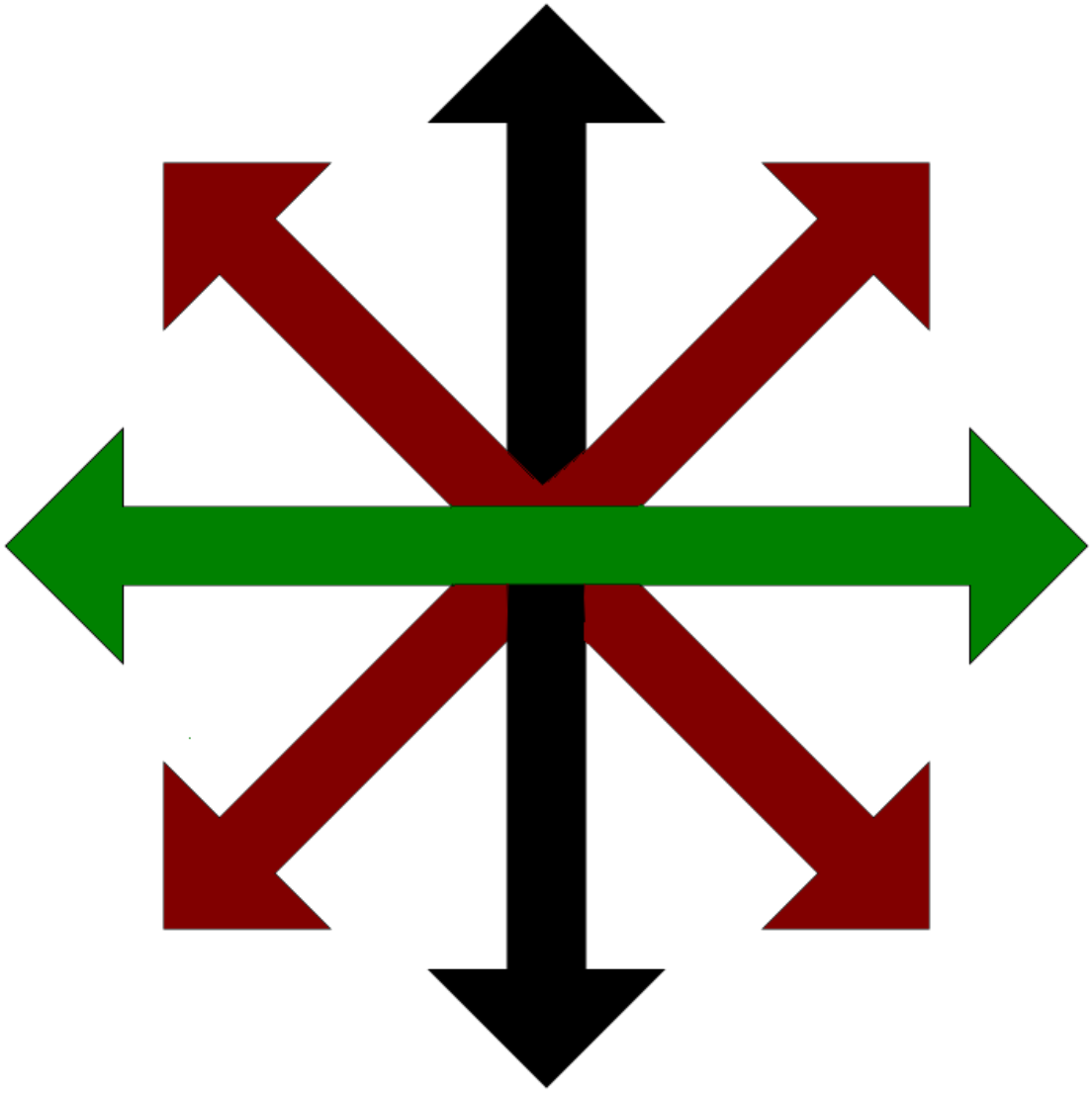

In the year 2025 the imperialist, White supremacist machine runs rampant all around the globe. It has been over 3 decades since the fall of the so called “socialist” bloc, and over half a century past the world revolutionary experience of 1968. It has been 5 years since the last major uprisings centered around Black / Nu Afrikan people in the United States. Currently we are witnessing the return to power of a deeply reactionary populist current of White nationalism in the United $tates and in other countries horrific instances of genocidal colonial and neo-colonial violence on the continent and in Palestine, the rise of artificial intelligence, the continuation of a mass disabling global pandemic, and much more. Black / Nu Afrikan people, and oppressed people worldwide are grasping for answers when it comes to tackling the question of how to survive and eventually overcome this system which seems to increasingly threaten our very existence. This text is not an answer to that question, but just one product of that collective search, in which every generation of Black / Nu Afrikan people must engage, as our ancestors did before us. Here are provided a set of aphorisms that express one perspective of our struggle, among many others. Dear reader, take from it what you will, apply what is useful and discard what is waste. May it inspire you to develop your own ideas on how to further and transform our struggle, and put those ideas into practice.

1.Black / Nu Afrikan people, and all people exist in a world dominated by an interconnected, imperialist, White supremacist system. The whole world has long been drawn into a global economy in which the minority of people who own capital can profit off of the labor of people who work, and a minority of rich, mostly (though not only) White countries, continue to enrich and develop themselves off of the resources and cheap labor of the darker nations of the majority of the world. The latter phenomenon has happened to such an extent, that it can even be said that **the entire population of those richer nations benefits in some way from the exploitation of the global south**, including the exploitation of our mother continent, Afrika. The unbalance in this situation creates a tension that has the possibility of giving way to an equilibrium in which the exploiters are liquidated by the exploited, and the world of oppression, we’ll call it Babylon, will fall.

2.Any form of market is incompatible with both individual and social autonomy. So long as the market exists, people’s activities will be dictated not by their own will, but by what sells more or less. People’s interactions with things in the world will be dictated by whether or not someone can pay for one possession or another. A free market does not make a free people, nor even a sovereign individual. On an economic level, only communism offers the least possible restriction on both the collective and individual will. **Everything for everyone is the logical conclusion if everyone says everything for me**.

3.In some sense capital creates the very conditions that precipitate its overthrow. For example, the capitalist mode of production’s continuous revolutionization of itself leads to the destruction of previous methods of production and the development of new ones, such as increasingly automated production, that could one day produce a world without slavery to tedious labor. **However there is no clear place in which the capitalist system will have “developed enough” to turn into a communist one**. The system seems like it will not do away with itself by itself, but only through the intervention of those who are dispossessed and alienated by capital through means of creative violence.

4.Nu Afrikans, and Black people in general have long been excluded from the category of a universal humanity. **Universal, modern, humanity is defined in opposition to Blackness**. Through our self-assertion, and subsequent abolition of our status of exclusion from humanity, we also abolish the category of humanity itself, thus transcending it. In other words, through World Black revolution, humanity as we know it is overcome, and we all become New People.

5.The goal of Black Inter / Nationalism is **World Black Revolution**.

6.Myth serves an indispensable role in moving people in order to achieve great things. During the ameriKKKan civil war for example, a religious myth permeated the Union Army that held that the Civil War was essentially a punishment of the South by God for the sin of slavery. Therefore, some soldiers in the war saw themselves as carrying out a great divine mission by fighting the confederacy. It is not a coincidence that some great Nu Afrikan slave rebellions were led by preachers. People like Nat Turner, imbued with a sense of purpose and justice no doubt drawn in part from Biblical eschatology, were inspired to violently revolt against the slave masters. **A political myth can similarly inspire people to take heroic action to transform society and themselves**. World Black revolution is one such myth. Myth in this sense, does not mean "unreal", but the future reality of the myth is secondary to the way it ignites the will of people today.

7.We call for communism, the transcendence of economy as we know it. We call for New People, the transcendence of humanity as we know it. However, we don't need to draw out a detailed blueprint for the future that will never come to pass as we have imagined it. **Our future will come into being through contingencies and circumstances that cannot be fully predicted**. It will emerge from the contradictions that exist in our current world, and our own self-motion without a doubt, but it will not be a perfect reflection of an idea in anyone's head.

8.Babylon represses, restricts, channels, and contains Black desire. **World Black revolution is the continuous process of the liberation of Black desire**.

9.The onward march of technological progress has the potential to open up boundless possibilities for a future after capitalism. Cutting edge technology can be harnessed for purposes such as automating production, modifying our bodies, extending our lives and expanding to the stars. **Nu Afrikan people, and Black people in general, must lay claim to our own technological future after Babylon**.

10.Today it is possible for Nu Afrikan people to take hold of the products of technological progress in an insurrectionary way, and use them in order to short circuit the Babylon system. Nu Afrikans can exploit critical vulnerabilities in the system infrastructure underlying our modern world for purposes of sabotage, revolutionary expropriations, espionage, etc. **Cyber warfare is now a dimension of armed struggle.** The Nu Afrikan hackers, scammers, sim swappers, etc. have the potential to become cyber guerrillas.

11.**Physical violence is an indispensable aspect of World Black revolution** in general, and Nu Afrikan revolution in particular. It is absolutely useless to talk of revolution without speaking of violence. Capitalist domination, White domination will not go away of its own volition.

12.**A global system must be overcome by a global struggle**. Already, there are guerrillas of various stripes, mostly in the global south, fighting to liberate their locales from this system. There are even still urban guerrilla groups of various kinds in the richer nations that also attack this system. In addition to this, there are mass struggles that exist all around the world, directed against genocide, foreign interventions, privatization, austerity measures, racism, sexism, queerphobia and so much more that are also positioned against this system. Whatever the differences between these various fronts may be, they can all be considered part of the global struggle against Babylon.

13.**Revolutionary violence is a cleansing and rejuvenating force**. Revolutionary violence is self affirmation and self motion. Revolutionary violence is scission, it draws a clear line of demarcation between us and the enemy and renders assimilation impossible. Revolutionary violence purifies us of ideological contamination such as the idea of peaceful coexistence with those who enslave us, exploit us daily, impoverish our mother continent and treat us as subhuman.

14.Black revolutionary violence can take a variety of forms. Guerrilla warfare has proven its efficacy throughout the continent, and it is safe to say that any conflict with our oppressors will be asymmetrical given the difference in power between us and them. However **guerrilla warfare must take different forms according to the context in which it is being waged**. The difference between historical guerrillas like FRELIMO in Mozambique, MK in occupied Azania, and the Black Liberation Army of occupied Turtle Island and New Afrika arose from the differences in conditions in those locales.

15.Violent attack against the Babylon system does not need to be restricted to full fledged guerrilla warfare. **Even armed action by a single individual can serve a purpose**, if only as a form of armed propaganda. Nu Afrikans such as Mark Essex, or Micah Xavier Johnson should be regarded not as adventurists, but as partisans- nuclei of a struggle still in its germinal phase.

16.**Preparation for a degeneration of conditions for Black / Nu Afrikan people must become a central component of Black Inter / nationalist praxis**. In ameriKKKa, the forces of White supremacy have bunkers, militia, food supplies, and arms. We must begin the process of ensuring we have our own infrastructure in place for a time in which we will truly need it.

17.Decentralization, especially in times of the relative weakness of the world struggle, is an organizational principle of combat against Babylon worth exploring. Nu Afrikan militants, and Black militants around the world need to have an organizational structure that is illegible to intelligence agencies, pigs, and other agents of White supremacy and capitalism. **We could benefit seriously from fighting in structures that do not have a visible head** that can easily be chopped off by the enemy to the detriment of the struggle.

18.**The motive forces of World Black revolution, Black people ourselves, can not, and should not be controlled**. Spontaneous revolutionary action, on both a large and a small scale will inevitably play a substantial role in the World Black revolution.

19.Black revolutionary organization does not always need to be formal. In fact, it should often be informal. **A nucleus of Black revolutionary action comprised of close friends, family, or even single individuals could potentially be more inscrutable to the enemy** than a formal organization, and more difficult to infiltrate.

20.The **clandestine cell** of Black / Nu Afrikan militants is the modern maroon.

21.Nu Afrikan, Black being in any part of the world, everything is already yours- take it! The commodity-form mustn't block or siphon Black desire. **Thievery, looting, piracy, and squatting can all be expropriation** when carried out with consciousness.

22.**Martyrdom** is the only real path to immortality.

23.**Our aim is to bring Babylon to its knees**, to loose the chaos it tries to hold in check, to sunder the old world in a frenzied bacchanalia, to make room for the new world through an ecstatic, sanguinary, dance.

24.We can draw inspiration from our own history in order to discover the seeds of the future. **Many Afrikan societies were organized on a communal and acephalic basis**. In the ameriKKKas, maroon communities provide an example of both communal forms of life, and decentralized resistance to slavery.

25.**While we must draw from our traditions, we must guard against being bound by them**. There is no returning to the ways that we lived before European contact. History does not move backwards. In the final analysis, the society that emerges from the Black revolutionary impulse will be something new.

26.Many of our cultures are no strangers to the sacred process of sacrifice. The fulfillment of one's desires by the gods or spirits must be paid for through sacrifice. **An acephalic society can only be paid for with the heads of our enemies**.

27.Black people are excluded from the community of humanity as we know it, but the Black queer is excluded from the community of Black people as we know it. **The Black queer has a special role to play in the clearing of the way for the New World, and the New People**.

28.All moralist illusions are moribund. The destruction of Babylon will not rest on the merit or lack thereof possessed by specific individuals. **All debates on ethical consumption, lifestyles, language, etc. are irrelevant and therefore useless**. Until Babylon is destroyed, all particular life choices remain within the confines of it, and subject to assimilation by it. The only choice that resists assimilation into this system is that of direct combat against it.

29.Moralism is a manifestation of Babylon within our own networks. Like a computer virus, it self-replicates throughout our own systems and turns them against us, creating a botnet of sorts that can carry out attacks on our people by proxy. **The moralist infection causes us to generate technologies of repression with the sole function of policing our own people in the name of an illusory greater good**. Just like with all forms of policing, the result of this is ultimately the neutralization, abuse, and isolation of people, especially the most vulnerable.

30.Every Black revolutionary must be a nucleus of eternal struggle for the liberation of authentic Black desire from constraint and repression. This means perpetual existence in a state of tension with all mechanisms and technologies of control that emerge in society, and the illusions that come with them, **regardless of if they can ultimately be overcome**.

31.Nu Afrikan revolutionaries, and **Black revolutionaries must be prepared to overthrow even the product of revolutions made by us** should the situation demand it. The World Black revolution is a continuous process, consisting of revolutions upon revolutions.

32.The Black future is a poem **written in the blood of the martyrs**.

33.**The full spectrum of life is included in Black revolutionary activity**. The warmth of kinship, the burning heat of love, the cold horror of reprisal, the sanguinary catharsis of vengeance, and the exhilaration of triumph are just some of its many aspects.

34.**The communization of the entire planet** is the consummation of the World Black revolution.